side the boundaries of its organization as it has upon some other phases of China's life. In these other phases—education, philanthropy, public health, physical education, medicine, and moral and social reform—Christianity is probably the most potent of the religious factors of the China of to-day. In many places in China a marked increase in welfare projects is noted and this, although often not under the Christian name, seems largely due to Christianity.

Another result of the coming of the West, as we have seen, is that the state religion and with it Confucianism have disintegrated. Within the brief compass of less than a decade the abandonment of the civil service examinations followed by the collapse of the monarchy removed two of their strongest supports. Various attempts have been made to bolster up the old system. The new curricula for the schools adopted by the state under the Republic have included attention to the classical books of Confucianism. There have been sporadic revivals of such state sacrifices as have lapsed—and by no means all official sacrifices were immediately discontinued with the coming of the Republic. Yuan Shih-k'ai, for instance, resumed the annual ceremonies on the Altar of Heaven in Peking. For a time, too, much was made of Kuan Yii by the military authorities. Various private associations of scholars long maintained the accustomed ritual in many of the Confucian temples, and vigorous effort was not lacking to win for Confucianism adoption as the official cult of the Republic. An attempt was made by K'ang Yu-wei, followed up especially by Ch'en Huan-chang, to establish a Confucian church. In Shansi

Governor Yen sought new forms of preserving the Confucian ritual and of inculcating the Confucian virtues. None of these efforts, however, has been able more than temporarily and locally to stem the tide. At times even the rites in honor of ancestors have been neglected—the women being much more diligent in maintaining them than are the men. Confucianism as a cult has suffered more than has Buddhism, Taoism, animism, or Islam. Yet as a factor in molding ethical ideals and attitudes toward life it has remained potent and even dominant. Witness many of the public utterances of Chiang Kai-shek.

Buddhism has shown some resilience. Thanks partly to impulses from Japan, where Buddhism is not so nearly moribund as